

THE

Scorne and Ma

icer of cranumacion befoir the ad-
mission to ye tabull of ye Lord, v-
sic be ye Ministerie of Edinburgh,
And geum to ye Maisteris of euerie
familie pat be ye ofte reiding pair-
of pa may be ye better instruc-
tit in ye groundis & princi-
pall heidis of Re-
ligion.



Imprentit at Edinburgh,
be Henric Charteris.

Anno, M. D. LXXXI.

Cum Privilegio Regali.

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To ye Maisteris and houshalteris in Edinburgh grace and peice be multiplyit.

The cair of the kirk, & ministerie hes bene and is sic towardis zow (deir brether in ye Lord) yat for zour caus ordour hes bene tane to teiche the principall heidis of religioun in four seuerall placis ilk sonday, for ye instructiōn of all in general, & to teiche zour zouth in ye scule in ye same heidis, as in a maist necessar doctrine. And now besydes all yis, we offer vnto zow yis schort treatise, contening in effect ye groundis of ane christiane religion. Ernistlic desyring zow in ye Name of Christ Iesus to reid, or caus ye same be red diligentlie in zour houses, for ye instructiōn of zour seluis, zour childrē & seruandis, yat thay may be ye mair abil to answer quhen yai fall be examinat. In sa doing (deir brether) ze sal follow ye guid exāpill of Abrahā, quha is commēdit of ye Lord, in yat he instructit his houshald. Zour consciencis also heitby sal be ye better discharget, & ze sal heip vp blissingis in zour houses, to zour comfort, & ye glorie of zour God, quha mot incres zow in trew godlines, & reul zour hartis euer in his trew feir. Aīnc.

QUESTIOVN.

Q. Eleuis thow thair is ans
God?

A. B. ANSWER.

Q. That surelie I beleue, and
pairef I was assurit from
my zouthheid.

Qu. How knawis thow that it is swa?
An. Partlie be ye warkis of God, partlie
becaus I find ye knawlege heirof In-
graft into my hart, bot especiallie thac
the word of God, & spreit of God hes sa-
teichit me.

Q. Quhat ar ye warkis of God/ quhilkis
thow esteuiss to be maist cheif and pri-
cipall?

A. The wark of the creatioun / and the
wark of our redemptioun.

Q. Quhat ar paichingis quhilkis God
hes creatit?

A. The heuyn and eirch/ and all thingis
thairin.

A. ij.

Qu. Quhow mony kyndes of creaturis
ar thair?

A. Sum creaturis ar visibill/ and sum in-
visibill sum corporall, & sum spirituall.

Qu. And to quhat end war thengis visi-
bill and invisibill creatit be God?

A. All thengis war creatit for ye glorie of
God/ sum also for ye service of man.

Qu. Quhat thinkis thow of man/ quha
creatit him?

A. God eternall of his singular mercie &
gudnes/ quha creatit all the rest of the
creatures:

Qu. Quhairof hes God institute and
maid man?

A. Of ane bodie quhilk is eirthlie / and
of ane saul quhilk is ane heuinlie sub-
stance.

Qu. Quhat was ye stait of man and wos
man quhen pai war maid be God at pe
beginning?

A. It was surelie ane happie and blisse
stait? Qu. How sa?

A. Beccaus man was maid be God in
per-

perfyt vprichtnes in bodie and saull.

Qu. Quhat callis pow that perfyt vprichtnes quhairin man was creatit?

A. The crew knawledge of God re Creator/faith,obedience,lufe to God and to thy nichenbour / and all that quhilk is called originall richteousnes.

Qu. Quhairfor did God creat man and woman / and bestow sa greit gracie vpon thame?

A. That thay mycht serue him/ and glorie perpetuallie the Creator.

Qu. Had thai fre will to serue him gif thai wald?

A. Tis veralp in ye beginning.

¶ Of the fall.

Qu. Bot did thai continew in this happy and blisst stait?

A. Na surie/bot pai fell thairfra be disobedience.

Qu. Quhat lost thai be that fall?

A. Al that vprichtnes quhairin pai was creatit.

Qu. Quhat become now of that fre will

A. ij.

of man quhairof thow spak befoir?

A. He lost hym self, and it alswa.

Q. Quhat come in the place of that uprichtnes?

A. The corruption of the haill nature of man, quhilk is callit syn originall, & pe wrath of God, quhilk is ane Just punishment of the samyn.

Q. Quhat did follow upon that Just wrath of God?

A. The deitl baith of bodie, & alswa of the saull.

Q. Quhat estait is pis quhairinto man now hes cast himself?

A. It is maist unhappie and miserabill.

¶ Of the restitutioun.

Q. Quhat hes pe gudnes of God wrochte out of this miserabill fall of man?

A. He hes convertit and turnit this to pe wonderfull glorie & prais of his awin Name.

Q. How sae

A. He of his gudenes did find out pe wap to deliuer vs from this miserie.

Q. Quhat is the wap that he hes fund for our deliuerance.

A. thair

A. Thair is onlie ane way: ne misterie of
the Incarnacioun of the Sone of God
Jesus Christ, quha be his deith tred
doun the heid of the serpent, and deliue-
rit vs from that miserie.

Qu. Ar all deliuerit, or ane certane onlie.

A. Onlie Pai quha embracis christ trewly.

¶ The Office and dewtie of thame
that are restorit.

Qu. To quhat end ar thair deliuerit?

A. To serue thair Redemer and thair de-
liuerer.

Q. Quhat is pe way to serue him richelie?

A. Then is God richelie seruit, quhen he
is seruit according to his word.

Qu. Quhat talkis thon pe word of Gode?

A. That quhilk the Prophetis & Apostil-
lis hes wricht be pe Instinction of pe spi-
rit of god, to wit, pe auld & new testamēt.

Q. Then God is pe Author of pat buke &
pe wrichtaris thairof ar the Prophetis &
the Apostillis. A. It is euin sa.

Q. Ar not al thigis necessar for our salua-
tion contenit in thair wrichtingis & in that
buke? A. Yes verilie. A. iiiij.

Qu. May we then serve God vperwys
then according to his written word?

A. No surelie: bot he wilbe a seruic as he
him selfe prescrivis, and not as it apper-
is gude in our epis.

Qu. Wherat is the maner of seruice that
pleas him whilk he has prescrivit in
his word?

A. His crew seruice standis in four prin-
cipal partis. The fust is: we aucht to
put our trust and confidence in him.

Secundie: we aucht to obey his coman-
dementis. Thridie: we shud be crault
in praping vnto him, and in calling v-
pon his Name. Fourthie: we man-
baith acknawlege in our hart, & con-
fes in our mouth pat we ressauie all gude
thangis at his hadis, prapping & than-
king him alwapis for the same.

Qu. Wherat is pe first part of the crew
seruice and worshippynge of God?

A. To put our trust & confidence in him.

Qu. And how put we our trust & confi-
dence in him?

A. quhen.

An. Nuhen that we knaw he is ane al-
michtie God, be quhais michtie powe-
we ar preseruit and defendit, and ane
all sufficient and perfytelie gude God,
from quhome we reslaue our sufficience
and all gude thingis / necessarie for our
saull and bodie.

Qu. Bot how can we be assurit that he
will schaw his michtie power to defend
vs/ and mercifullie gif unto vs sic thin-
gis as ar necessar, and sufficient for vs:
seing we ar niserabill sinneris and un-
worthie to reslaue sic graces at his han-
dis.

A. We ar participant of thir his gracie
for Christis sake/ quha is ye ground and
fundation of our Faith.

Qu. Quhat is Faith than/ quhilk thow
samis is groundit vpon Christ?

A. Faith is ane sure trust / & ane certane
knowege of Goddis tender lufe and
mercie towardis vs, that he wilbe ane
potent God to defend vs / and ane gude
God to saue vs throuch Jesus Christ

A. v.

our Lord/according to his promis.

Qu. Rehers the confession of thy Faith,
quhilk commonlie is callit the Creid or
beliefs of the Christianes.

I Beleue in God the Father Almichtie ma-
ker of Heuin and Eirth. And in I E S V S
CHR I S T his onlie Sone our L O R D.
Quha was consaunt of the halie Gaist, borne
of the Virgin Marie. Sufferit vnder Ponce
Pilate, was crucifeit, deid and buryit, he dis-
cendit into hell. The thrid day he rais aga-
ine fra the deith. He ascendit into Heuin,
and sittis at the richt hand of God the Fa-
ther Almichtie. Fra that place shall he cum
to Judge the quick and the deid.

I Beleue in the halie Gaist, the halie Catho-
like Kirk, the Communioun of Sanctis, the
forgiuenes of sinnis, the resurrection of the
bodie, and the lyfe Euerlasting. So be it.

Qu. Quhat teichis this confession the to
beliefs of God in him self.

A. That he is ane essence, substance, and
nature: and thairfor we say, we beleue
in God, to wit that he is ane God accor-
ding

ding to the Scriptures, and that in this
ane essence, & godheid than be thre per-
sonis: the Father, the Son, and the ha-
lie Gaſt.

Qu. Thow menis not then that thir thre
personis are thre goddis.

A. Na verelie.

Qu. How can that be, ſeing pat euerie ane
of thir thre personis is verelie God?

A. Becaus the essence and diuine nature
is infinit, maist ſimple, and can nocht be
deuidit: chairfoir thir thre personis thay
ar nocht ſeparat ane from ane vther, bot
thay ar diſtinct onlie.

Qu. This is ane greit myſterie, and how
can thow be allurit of it?

A. The word of God ſa teichis me, and
chairfoir albeit I can not apprehend be-
my vnderſtanding this greit myſterie,
I beleif it, becaus God heſ ſpoken it.
Then ſall I underſtand mair fullie
quhen I ſall ſe face to face, & knaw him
as he is.

Qu. Quhat properteis ar attributit unto
God in the beleue.

A. If

A. In this beleue first I call him Father /
nixt I call him almighty or omnipot-
ent alridlie I call him maker of heun
and erth.

Qu. Quh̄p callis thow him Father?

A. First in respect of Jesus Christ / quha
is his everlasting wisdome and declarac-
to the wrold that he is his sone : nixt in
respect of vs, unto quhōme he is becom-
ane Father for Christis saik / quha is
his naturall soye.

Qu. Quh̄n callis thou him omnipotent?

A. Beaus he hes a power aboue al pow-
ers / according to the quhilk he reullis
all as lykis and pleisit him best.

Qu. Quhat dois thou vnderstand quhen
thou callis him creator of heun & erth?

A. That he hes maid the heun & erth,
and all creatures than in content, and
that he conservis / sustenis / and gover-
nis the creatures maid be him, without
quhōme thay all in ane moment sould
perishe.

Qu.

Qn. Quhat is contonit in the secund
part of the beleue?

A. The secund part of the beleue conte-
nis the Sone, quhair also schortlie is
contenit the history of our redemptioun,

Qu. Is not the Sone verie God?

A. Yes verilie.

Qu. Is he not also man?

A. He is also and thairfoir consaunt be
the halie gaist/ borne of pe Virgin Ma-
rie, in his manheid also he sufferit passi-
oun, rais agane, sittis at pe richt hand
of the Father / and sall come agane to
Iuge the warld in Justice and Equi-
tie.

Q. Quhairfoir behuifit him to be man?

A. That in our nature he mycht wirk pe
wark of our redemptioun.

Qu. And quhairfoir behuifit him to be
God?

A. Becaus btherwysc he could not haue
triumphit aboue spn/ deith/ & hell/ and
to be schort, he could not haue bene ans-
uerit Salmour vnto vs.

Qu.

Q. Quhat is then ye cheif office of Jesus
Christ quha is verie God & verie man?

A. To saif the pepill from thair sinis,
and thairfoir he wes callit Jesus.

Qu. Quhairfoir is he callit Christ?

A. Becaus he is anopnit be the halv spi-
rit King, Preist, and Propheit.

Qu. Quhat is his kingdome?

A. It is spirituall and consistis in rew-
ling of our saullis be his word & spirit to
lyfe euerlasting.

Qu. Quhat is his Preistheid?

A. That office quhairwith be his sacri-
fice and prayer he reconcylis God the
Father with vs.

Qu. Quhat menis thow in calling him
ane Propheit?

A. That he is the onlie Doctor and tei-
char of his kirk.

Qu. How callis thow Christ in the beleif
Goddis onlie sone seing we also ar callit
in the Scripturis the sones of God?

A. Christ is his onlie sone be nature, and
we his sones be grace through Christ.

Qu.

Qu. How callis thow him our Lord?

A. All power in heuin and eirth is givin
vnto him.

Q. Quhat sapis thow of his conception?

A. He wes consauit be the halie Gaist.

Qu. Quhp wes he consauit sa?

A. That he mycht be without syn.

Qu. Wes that necessar?

A. Tis: bcherwapis he could not haif safit vs from syn.

Qu. Quhat sapis thow of his birth?

A. He wes borne of Marie, abyding ane
virgin.

Q. Quhp is it said he wes borne of Ma-
rie.

A. That we may knaw he come of the
Tribe of Juda according to ye prophes-
ties, quhairof Marie wes.

Qu. Tuke he then verie substance and
manheid of hir?

A. Tis.

Qu. To quhat end and purpose?

A. That in our nature he mycht wirk ye
wark of our redemptioun.

Qu.

Qu. Quhairby theifly wrocht he that
greit wark?

A. Be his deith and passioun.

Qu. Quhat maner of deith did he suffer?

A. The deith of the croce, quhilk was
comptit accursit in the Law.

Qu. Quhp chusit he pis deith of the ae-
cursit croce.

A. To delpuer vs from the curs of God.

Qu. Did he suffer onlie in the bodie or in
the saull also?

A. He did suffer baith in saull and bodie,

Qu. Quhat sufferit he in his saull?

A. The feirfull anger of God for our sin-
nes, quhilk is his descending to ye hell.

Qu. Quhat sufferit he in his bodie?

A. Cruell painis in the bodie, and intend
deith.

Qu. Quhat comfort haue we of baith
thay sufferinges?

A. We ar freed from the Just wrauh of
God and terror of deith.

Qu. Quhat then is our deith to vs?

A. Bot aue entrie & port to everlasting
ipse.

Qu.

Q. Quhow knawis thow that?

A. He hes risun for vs to mak vs haif as-
surance that we throuch him shall get the
victorie ouer deith.

Q. Quhat comfort haue we of his as-
censioun?

A. He ascendit to prepair placis for vs, &
take possession of the hevin in our na-
ture and name.

Q. Quhat dois he now for vs after his
ascensioun?

A. He makis intercessioun for vs.

Q. Then is he the onlie intercessour and
Mediator betwixt God and Man.

A. Yes onlie.

Q. Quhat understandis thow in thae
thou sapis, He sittis at the richt hand of
the Father?

A. He hes all power in hevin and eirth
grātit unto him, quhilk seruis gretum-
lie to our comfort.

Q. Lukis thou for that he sal cum anis
agane?

A. He shall cum agane to Juge the quik &
deid.

B. J.

Qu. Quhae sall the Ischew of that Juges-
ment be?

A. Then salbe rauderit to the godlie ener-
esting lyfe, and to the wicket everlesting
schame and confusioune.

Qu. Quhat is contenit in the thrid part
of the beleif?

A. The thrid part contenis our beleif in
the halie Gaist.

Q. Is not the halie Gaist also verie God?

A. Yes: and the thrid persone of the god-
heid.

Q. Quhat is the office of the spreit or ha-
lie Gaist?

A. As God the Father be his sone Jesus
Christ hes redemit & sauic vs, so be the
halie Gaist he makis vs participant of
this redemptioun and saluation.

Qu. And how dois God the Father mak
vs participant heirof be his spreit.

A. Be his spreit he baith formis, conser-
wis & augmentis faith in vs, quhair-
bn we apprehend the mercie of God in
Christ: Be pe same he applicis pe vertew
of the

of the blude of Jesus Christ, purging
our saullis & conscience. Be this spreit ac
seillit vp in our hartis the promylis of
grace: be it ar we mair and mair regene-
ratit and maid new creaturis, And his
nallie, it makis vs luke vpon the present
grace & glorie to cum: to haue peice and
quietnes in our consciences, quhilkis v-
therwapis outhir suld be in ane perpe-
tuall feir and dredour, or ellis wrappit
vp in horribill securitie to our destrucci-
oun.

Qu. Let vs now cum to the fourt part of
our beleif.

A. The fourt part contenis the kirk of
God and the benefytis of God apper-
tening thairto.

Qu. Quhat callis thow the kirk?

A. That companie of the faichfull, vnto
quhome in Chr st appertenis euerlesting
lyfe.

Qu. Quhat properteis ar attributit to
this kirk.

A. It is callit halie and Catholik or vni-
uersall.

Qu. Quhp is it callit halie?

A. Be cause Christ purgis, and makis it
participant of his sanctificatioun & ha-
lynes quha perfytelie fulfillit the Law.

Qu. In quhat sence is it callit vniversall?

A. Be cause it is not alwan bound to ane
place or tyme, bot it is alwapis, and is
diffundit & scatterit vniversallie throug
out the world.

Qu. Quhat menis thow be the commu-
nioun of Sanctis?

A. This signifpis the vnitie of all the
members in the kirk, making ane bo-
die. Sa that vnitie may be the thrid
note attributit to the kirk.

Qu. Quhilk ar thai giftis and benefitis
that God promises to his kirk as thou
confessis in the beleue?

A. First remissioun and forgiuenes of sin-
nes: secundlie rysing agane of pe bodies:
and thridlie euerlesting & eternall lyfe.

Qu. Then thai that ar not of this kirk ar
not participant of thir benefycis?

A. Na

A. Na surelie: bot be the contrait thai as
byde into thair linnis, and albeit thair
bodies rysis, it is to schame and euerle-
sting deith and destruction.

Qu. Thou hes now rehersit the Articlis
of the Faith, and answerit to pemening
of the heidis chairof. Is it aneuch to be-
leue all thir thingis to be crew, or is pair-
fader crancit of all Christianis.

A. Faith is of that nature that it applic-
is all thir thingis to the speciall comfort
of thame in quhome it is.

Qu. Then thow menis that Faith is
ane assurit knawlege of the fauour and
gude will of God towardis vs throuch
Christ, quhairof euerisk ane of vs is as-
surit in conscience be Goddis promises
and be his Spireit.

A. I mene euynsa.

Qu. Quhat profit cummis unto vs be
this Faith?

A. Be Faith we ar maid ane with Christ
our heid, & wi ar Justispit also be Faith
befoir God.

B. iii.

Q. Quhairinto stādis our Justification?
A. In remission of our sinnes and Impu-
tatioun of Christis Justice.

Q. Can Faith be without gude warkis?
A. Gude warkis ar the fruitis and effec-
tis of Faith.

Q. Can then our meritis & gude warkis
Justifie vs?

A. Na surclie, seing we man be Justifit
or that ony wark quhilk we do be gude
and acceptabill in Goddis sicht.

¶ The 2. part of the Catechisme.

Qu. Quhat is the secund part of the trew
seruice of God?

A. We aucht to gif dew obediēce unto him.

Qu. How knawis thou quhen thow ge-
mis unto him his dew obediēce, or quhen
thow disobevis him?

A. I knaw that be his Law.

Qu. Quhat thing dois the Law of God
teiche the?

A. My dewtis towardis God and my
Nichtbour.

Qu. How mony preceptis teichis the thy
dewtis

dewtie towardis God?

A. The first four contenit in the first Tabill.

Qu. How mony teichis the thy dewtie towardis thy Nächbour?

A. The vther sex concenit in the secund Tabill.

Qu. Rehers the commandementis.

A. Harken and tak heid O Israel : I am the Lord thy God that hes brocht the furth of the land of Egypt and out of the hous of bondage. Thow fall haue nanc vther Goddis bot me.

2. Thow fall not mak to thy self ony grauin Image nor the likenes of ony thing yat is in heuin abone, not in the eirth beneth, not in the water vnder the eirth, thow fall not bow doun to thame nor worship thame. For I the Lord thy God, am a Ielous God, and visitis the sinnis of the Fatheris vpon ye Children vnto the thrid and fourt generatioun of thame that hait me, and schawis mercie vuto thousandis of thame that lufe me and keip my commandementis.

B. iiiij.

3. Thow sal not tak the Name of the Lord thy God in vaine, for the Lord wil not hald him giltles that takis his Name in vaine.

4. Remember that thow keip halie the Sabbath day, sex dayis fall thow laubour, and do all that thow hes to do, bot the seuint day is the Sabbath of the Lord thy God. In it thow fall do na maner of wark, thow and thy sone and thy douchter thy manseruand, and thy mayd seruand, thy catte land the stranger that is within thy zettis. For in sex dayis the Lord maid heuin and eirth, the sey and all that in thame is, and restis the seuint day. Quhairfoir the Lord blisit the seuint day and hallowit it.

5. Honour thy Father and thy Mother, that thy dayis may be lang in the land, quhilk ye Lord thy God hes geuin the.

6. Thow fall do na Murther.

7. Thow fall not commit Adulterie.

8. Thow fall not steill.

9. Thow fall not beir fals witnes aganis thy Nichtbour.

10. Thow

10. Thow shall not couer thy Nichtbouris
hous, thow shall not couer thy Nichtbouris
wife, nor his seruand, nor his mayd, nor his
Ox, nor his Asse, nor ony thing that is his.

Qu. Quhilk is the first commandement?

A. Thow shall haif na vther Goddis be-
foir my face.

Q. Quhat is this to haue vther goddis?

A. It is in ye place of the onlie trew God,
to set our hartis vpon ony thing quhat
ever it be.

Qu. Quhat is it then that the Lord com-
mandit vs in thir wordis?

A. That we acknawledge our onlie trew
God, and gif unto him his awin honor.

Qu. And quhat is forbiddin in the same
wordis?

A. We ar forbiddin to set our hartis vpon
ony vther thing, or to transfer ony part
of his honor from him to vtheris.

Qu. Quhat understandis he in that he
sapis, in my sicht?

A. That we can not sa mekill as anis
chunk in our hart to settill our selfis

B. v.

Upon ane vther, or transser his honours
from hym, bot God knawis it, and is
wernes of it, for the leist choche of our
hart is alwapis present befoir his face.

Qu. Rehers the secund commandement?

A. Thow sal not mak to thy self oup gra-
vyn Imagis. &c.

Qu. Quhat is the mening of this com-
mandement?

Qu. That we mak na Imagis, that we
bow not our kne befoir thame, & that we
gnew na kynd of reverence unto thame.

Qu. Is thair na mair forbiddin in this
commandement?

A. Yes, for be this commandement we
ar forbiddin to corrupt the service of god
not onlie be making & gowing of reveren-
ce to Imagis, bot also be oup vther Ima-
ginationis and inuentionis of our awin
hart.

Qu. How may we be sure that we corrupt
not the service of God?

A. Gif we sal follow onlie ye word of god.

Qu. Rehers the thrid commandement?

A. Thow

ous
d is
our
ee.
nt?
ras-
ms
we
we
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We
god
ren
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win
upe
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3

Qu. Thow sal not tak the Name of the
Lord thy God in vaine. &c.

Qu. Quhat is it to tak the Name of God
in vaine?

A. To abuse it ouchter be perjurie or man-
sweiring, ouchter be rasche & vnaduisit
sweiring, ouchter be anis naming it vn-
reuerentlie.

Qu. Quhat then is forbiddin in this pre-
cept?

A. All manesweiring, rasche & vnaduisit
sweiring, and all vnreuerent naming of
Goddis blisst Name.

Q. Quhat on the vther is heir commandit?

A. All knyd of reuerence to his Name.

Qu. Quhat thinkis thow then of thame
that blasphemis God, and of Witches
and sorceraris quhilkis abusis his Na-
me in coniurbationis & chair Deuylische
artis.

An. I think that thay quha usis the
Name of God onlie of ane euill custume
without dew reuerence, thay do gret
dishonour and iniurie to God.

And

And mekill mair paſt gyltie and deſiſ
greitter dishonour and iniuris to God
quha abuſis his Name in banninſis, in
curſingis, in foreſpekingis in the Name
of God in Inchanementis, or in ony v-
ther maner of ſuperſticioun.

Qu. May we vſe the Name of God ony
wayis lauchfullie in ſwering?

A. Nea: quhen ane aith is takin ouchter
to affirme the treuch beſoir ane Juge or
for ony vther mater of greit Importan-
ce, quhairby ouchter Goddis honor or
mutuall agreement & cherutie amangis
men is manteneit.

Qu. Let vs cum to the fourt comande-
ment, quhilk is ye laſt of the firſt tabill.

A. Remember that thow keip halie the
Sabbath day. &c.

Qu. Quhat understandis thow be the
Sabbath day?

A. The Sabbath day is the day of rest,
quhilk is appointit onlie for the wor-
ſhipping of God.

Qu. Thinkis thow that thair is greitter
halines

halines in that day then in ony vther.

A. No surelie for the halines is not in the day bot the halie and godlie exerceſe vſit that day.

Q. Quhat is pat godlie exerceſe, quhilk Christianis aucht til vſe then?

A. To incall vpon Goddis Name ſeruēſie, to reid and heir the word of God dili- genclie, to meditat vpon the warkis of God and gudenies of God thankfullie, And to be ſchort, to be occuppit haillie & ernistlie in all kynd of godlines.

Q. Bot aucht we to cast away this cair on the vther dapis?

A. Not ſa, bot this dap cheiflie and fullie ſuld be consecrat to ſic godlie exerceſe.

Q. Now let vs cum to the ſecund tabill, quhat is the firſt commandement thair- of, quhilk is the firſt commandement in number?

A. Honor thy Father and thy Mother, that thy dapis may be lang. &c.

Q. Quhat understandis thou be this commandement?

A. that

A. That we honour all thame pat ar pla-
cit abone vs quhasauer thai be , Pa-
rentis , Magistratis , Preicheris , Hus-
bandis or Maisteris.

Qu. Quhat kynd of honor aucht we v n-
to thame.

A. Loue, feir and reverence, help, and obe-
dience.

Qu. Quhat gif thai command ony thing
a gainst God and his word.

A. Then we aucht to obey God and not
tha ne.

Qu. Rehers ye sert cōmandement, quhilk
is the secund in the secund Tabill.

A. Thow shall not sla.

Qu. Do we sufficientlie keip this Law,
gif we keip our hādis clein frō slaunchter.

A. N̄ i, for inwe hatred, and euerie desire
to hurt our npchtbour, is manslauchter
befoir God.

Qu. Quhat is commandit heir?

A. Loue and Amitie.

Q. Schaw me quhat is the sevint cōman-
dement. A. Thow shall not committ
Adulterie.

Qu,

Qu. Quhat is forbiddin heir?

A. Al Incest, Adulterys, Fornicationis,
All fulchie & wandring lustis, all vn-
chastnes of speiche, all vncleue wanto-
nes in countenance & gestis, and all out-
ward schaw of vnchastitie quhat soever
it be, and be the contrair all kynd of ho-
nestie in all thir thingis is commandit.

Qu. Rehers the aucte commandement.

A. Thow shall not steill.

Q. Quhat kynd of thist is heir forbiddin?

A. Not onlie all thistis punischit be law
bot also all fraud and desait, and all
wrang quhilk is vsit to be done to our
Nychbour in his geir.

Qu. Quhat is commandit heir?

A. Equitie, Justice, plaine and trew dea-
ling with all men, & ane desyre and tra-
uelling pat euerie man cum to his awin
and keip peiceable the thing pat iustlie
he dois posses.

Q. Let vs speik of the ix. comandement.

A. Thou shall beir na fals witnes against
thp Nychbour.

Qu.

Qu. Quhat is forbiddin in this comand?

A. All kynd of leing, slandering, baki-
ng, all thir thingis ar comprehendit
vnder fals wiues bering, & the hering
of sik thingis allwa.

Q. And quhat thing is heir commandit?

A. All vpricht speiking and hering of
thingis concerning our Nichebour.

Qu. Quhat is the last commandement?

A. Thow shall not couet thy Nichebouris
hous. &c.

Qu. Quhat thingis ar heir condemnit?

A. All wicki desyris, and cuill licht mo-
tions of the mynd.

Qu. Seing that God hes forbiddin the
corrupt affectionis of the mynd be the
preceptis aboue specifit quhairfoir ser-
uis this commandement quylk thow
makis the tent in number?

A. In the former commandementis ar for-
biddin the corrupt affectionis of the
mynd. quhairunto we begin to consent.
Bot heir ar forbiddin all licht cuill mo-
tionis, quylk ar syn in Goddis sicht,
albeit

albeit we never consent unto shame: zea-
albeit we stryue against the same.

Qu. Sen thow hes declarit the mening
of the law, now I speir: Is thair ony vae
may fulfill and keip it perfytelie in this
eirch?

A. Nane at all, except Jesus Christ.

Q. Thinkeis thou then that ony man can
be Justifit be the law?

A. Gif man mycht keip the law, be it he
suld leif and be Justifit. Thairfor
seing nane keipis it, be the law na mor-
tall man is Justifit.

Qu. Quhairfor then is the law geyin?

A. To be ane rewll to leid our lyfe be, to
let vs se our sinnes, & to leid vs to Christ.

¶ The thrid part of the Catechisme.

Qu. Quhat is the thrid part of the trew
honoring of God?

A. Prayer and incalling vpon the Name
of God.

Qu. To quhome aucht our prayeris be-
maid. A. Unto God Eternall onlie.

Qu. Quhyswa?

C. j.

A. Becaus this is ane part of his honour,
& in his handis onlie is our saluation:
he also onlie is alwayis present, a bll for
to heir, and of omnipotent power to grāt
vs our despre.

Qu. May we not then pray to sanctis de-
partit or Angellis. A. We may not,
for then we spulze God of his dew ho-
nor, and makis goddis of thame.

Qu. In quha is name aucht we to pray?
A. In the name of Jesus Christ, quha is
onlie Mediatour.

Qu. Is it aneuch to pray with our tounyng
and voce onlie? A. Na, bot we man
pray with our haill hart and mynd.

Qu. Quhat thinkis thou of prayer in ane
strange langage? A. That is ane mok-
rie of God, & ane abuse of the tounyng.

Qu. Quhen is the prayer of Man fernene
and zelous? A. Quhen ye spirit of God
steiris vs vp thairto.

Qu. Quhat in cais we be slaw, & findis
not Goddis spirit stirring vs vp to pray
as we suld?

A. then

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An. Then we aucht to craif the help of
God, in steirring vp our mykdis unto
prayer.

Qu. What may we ask of God in our
prayer?

An. All thingis that ar lesun, seruynge to
Goddis glorie and our awin weill, and
our mychbouris.

Q. What rewll and forme of prayer hast
thow?

A. That quhilk the Lord Jesus Christ
hes leirnit me.

Qu. Rehers then the Lordis prayer.

A. **O** V R Father quhilk art in Heuin.
Hallowit be thy Name. Thy kingdome
dome cum. Thy will be done in Eirth as
it is in Heuin. Giue vs this day our daylis
breid. And forgiue vs our trespassis, as
we forgiue thame that trespass aganis vs.
And leid vs not into temptatioun. Bot
delyuer vs from euil. For thyne is the
Kingdome, the power, and the gloir for
ever and euer. So be it.

C. ij.

Qu. How mony petitionis ar contenit in
this prayer?

A. Her, quhairof the first thre belangis
onlie to the glorie of God. the vther thre
belongis properlie to our commoditie,
and is concerning thingis profitabyl
and necessar for vs.

Q. Unto quhome is this prayer directit?

A. Unto God, quhome we call our fa-
ther quhilk is in heuin.

Qu. Quhairfoir callis thow him Father.

A. It is Goddis will to be callit be the
sweetest Name in earth to assure vs of
his fauour.

Q. Quhp sapis thow our Father in com-
mon, and not my Father in speciall?

A. Becaus the prayeris of the faulfull
ar commonlie maid in the name of the
haill bodie of the kirk.

Q. Quhp callis thou him our Father in
heuin?

A. To mak ane distinction betuix him &
earthlie Fatheris, and to signifys his glo-
rie, maiestie, and power.

Qu.

Qu. Quhat is the first petition?

A. Hallowit be thy Name.

Qu. Quhat is to be understand be this Name of God?

A. The name of God is that quhairby he is knawin, for namis seruis to discerne & knew ane thing fra ane other.

Qu. Schaw me thair thingis quhairby he is knawin.

A. He is knawin be the greit namis & tillis geuin unto him, be his word be his sacramentis & be his warkis of al sortis.

Q. How ar thair names of God sanctis and hallowit?

A. Duhen as we think and we speik reverentlie of thame.

Qu. Quhat then is the sence of this petition?

A. I despre pat we all may think & speik reverentlie of God and all thair thingis, quhairby he is knawin and his glorie aduancit.

Qu. Quhat is the secund petition?

A. Thy kingdom cum.

C. iij.

Qu. Quhat is the mersing of that request?

A. I despere that God may reigne mair & mair in his kirk, and in pe harts of all Faithfull: And also in suppreſſing of Sathan, and all his enemis.

Qu. Say on the thrid petitioun?

A. Thy will be done in earth as it is in heun,

Qu. Quhat desyris thow in that petition?

A. I pray that God wald change and fashon our will, quhilk naturallie is euill, to his gude will, and that we will and despere na thing that his godlie will mislykis.

Qu. At all thingis concerning Goddis glorie contenit in thir petitionis?

A. Tis certanelp.

Qu. Quhp desyris thow thir thre petitionis beſoir ony vthairis.

A. Becaus Goddis glorie aboue all thingis suld be maist deir unto vs.

Q. Go fordwart, quhat is ye fourt petition? A. Gif vs this day our daylie breid.

Q. Quhat understandis thou be crauing at Goddis handis thy daylie breid?

A. I pray for all thingis quhilkis ar necessary
to me in this present lyfe, as fude,
rayment, housis, Magistratis, & siclyk.

Qu. Quhp eikis thow this day & daplie?

A. We suld be content with that quhilk
God gewis presentlie, & daplie seik thir
thingis at his mercifull handis.

Qu. Rehers the syxt petition.

A. Forgiue vs our sinnis, as we forgiue
thame that sinnis against vs.

Qu. Is it necessar that we all pray for for-
giuenes of sinnis.

A. Zis becaus all ar sinneris.

Qu. Quhp ar thir wordis addit, as we
forgiue thame that sinnis against vs?

A. To put vs in mynd to forgiue ane ano-
ther, gif we wald haif god forgiuand vs.

Qu. Will not God forgiue vs, except we
forgiue? A. Na surelie.

Qu. Quhat is the sext and last petition?

A. Leid vs not into temptation, bot de-
spuer vs from euill.

Qu. Quhat temptation menis thow of,
& quhat dois thou understand heirebys?

C. iiiij.

A. I vnderstand the craft of the devill, the
snairis of the warld, and the wickit in-
tysementis of our awin flesche.

Qu. Quhat menis thou then quhen thou
prapis pat God leid the ne t in this ien-
tatioun?

A. I pray that God gif me not ouer to the
craft of the Devill, to the snairis of the
warld, or to my awin lustis and wickie
concupiscentis, bot that he wili enarme
me against thir enemesis and in his mer-
cys mak me to ouircum thame.

Qu. Quhat is the conclusioun of the haill
prayer?

A. For thynne is the kingdome, the power
and glorie for euer.

Qu. Quhairfoir is this conclusion put in
the end?

A. First to lat vs vnderstand, he is baith
abill & will alswa grant the thingis we
desyre, seing he hes ane kingdome aboue
all kingdomes and power aboue all pou-
weris, & ane glorie that is infinit. And
nxt this seruis for ane solemne thankis-
geuing

giving to him , befoir quhome we haif
powrit out our prayer.

¶ The fourt part of the Catechisme.

Qu. Now let vs cum to the fourt part o?

Goddis trew honour?

A. At stādis in prapsing & thāking him.

Qu. How aucht we to prais him?

An. We aucht to prais him in our harte,
with our mouth, in our lyfe & conuersa-
tion & in that lauchfull calling, quhair-
unto he callis vs.

Q. For quhat thingis suld we prais him?

A. For all his benefcis spirituall & tem-
porall. Q. Quhat in cais he straik vs
with pouertie, seiknes, tentacions of the
mynn, deith and vthair crocis.

A. Zit we aucht to prais him.

Q. How sa: seing pat yir ar not benefcis
but rather cursis and maledictionis?

A. The Lord makis thir thigis to be blis-
singis & benefcis to his awin seruādis.

Qu. Now we haif spokin of the four par-
tis of the richt seruice of God, quhairof
Faith is the ground. Now I speir how

C. v.

is this Faith nurischit in our hartis, &
we teichit Goddis crew seruice.

A. Be the word of God and his Sacra-
mētis. Q. Quhat is ane Sacrament?

A. It is ane halie takin institute be God,
& left to the comfort of the kirk, quhairin
the Lord be sum outward and extermall
signes representis unto vs speciall thm-
gis, and seillis vp the same in our hartis.

Qu. Of how mony partis consistis ane
Sacrament?

A. Of twa, to wit, of ane outward and vi-
sibill signe, and the inuisibill grace.

Q. Ar all thai quha ressauis pe outward
signes, participant alswa of the inuisi-
bill grace.

A. Na, bot the Faithfull onlie as thai res-
saif the outward signe, sa ye Lord besto-
wis vpon thame the grace, As concer-
ning the wicket and vnfaitfull, albeit
thai ressaif the signes, thai ar not parti-
cipant of the grace.

Qu. How mony Sacramentis hes Christ
left to be vsit in his kirk.

A. Onlie

A. Onlie twa, to wit, baptisme, and the
halie supper. Q. Quhat is baptisme?

A. Ane certane entrie as it war, quhairby
we ar cassauit in the kirk and houshold
of God. Qu. Quhat is the outward
signe in Baptisme?

A. Water, quhairwith the persone is bap-
tizit or sprinkillit.

Q. Quhat is the grace signifit thairby?
An. First that our sinnis ar purgit and
clengit: next that we begin to be new
born againe, quhilk new birth of ouris
standis in deing to syn, & rysing to rich-
teousnes. Qu. Quhow deis the out-
ward signes resembill this?

A. Water clengis and so resembillis the
purginge & clenging of our sinnis. 2. The
dipping in the water or sprinkilling
with the water representis our mortifi-
cation or deing to syn. 3. Our taking or
rysing out of the water, signifis our ry-
sing to newnes of lyfe.

Qu. Quhilk is the bcher Sacrament?

A. The halie Supper of the Lord.

Qu.

Qu. Quhat is the definition of this halie Supper?

An. It is ane halie Action, institutit be Christ, quhairinto ar twa Elementis, breid and wyne representit vnto vs, in the memorie of the deith of Christ. And our coniunction with him and incorporation in him is seillit vp spirituallie be Faith. And mairouer our coniunction ane with ane bther heirbp is expressit. And last solemne thankis ar geuinc to pe Lord for thir his benefytis.

Q. Quhat then ar the outward signes in this Sacrament?

A. That breid and that wyne.

Qu. Quhairfoir ar thair twa signis in the Supper, and ane onlie in baptism?

A. The Water it allane in baptism sufficis to represent remission of sinnes & our regeneration: and thairfoir Water onlie is the element in that Sacrament. Bot breid onlie or wyne onlie sufficis not to represent the spirituall gracis signifplic in this Sacrament, bot baith sufficis,

AND

and chairfoir chair ar twa signes.

Q. Quhat then is signifpit be thir twa signes?

A. That Christ is as it war the haill meat and drink that is the haill and sufficient fude of our saulis, nutrisching thame to lyfse euerlastynge.

Q. Quhatis signifpit be the breid?

A. The bodie of Christ.

Q. Quhat is signifpie be the wyne?

A. The blude of Christ.

Q. Quhat is signifpit be the breid and the wyne. A. Haill Christ.

Q. Is Christis bodie in the breid, or his blude in the wyne?

A. Na, Bot Christis bodie is in hevin, quhair we aucht to lift vp our hartis, that we may apprehend him.

Q. Quhairfoir then is the breid callit his body, and the wyne his blude.

A. Becaus the breid is the Sacrament of his body, and the wyne the Sacrament of his blude.

Q. Quhat is signifpit be the breking of the breid? A. The

An. The passion of Christ, that he was
brokin for our sinnis.

Qu. Quhat is signifit be the powring
out of the wyne?

An. The schedding of his blude vpon the
croce.

Qu. Quhat menit the distribution?

A. That Christ with all his Spirituall
gracis is distributit amangis vs.

Qu. Quhat menis the receauing with the
hand of the breid and wyne.

A. That we receaif be Faith the body and
blude of Christ.

Qu. Quhat is signifit be the eiting of ye
breid, and drinking of the wyne.

A. That Christis body and blude is our
meit and drink that is the perfyt nuris-
ment of the saull.

Qu Is thair na mair signifit thairbr?

A. Heirby is farder signifit that Christ
becummis ane with vs, & we ar compa-
nit with him with ane straier conne-
ction then meit and drink with our bos-
t delie substance.

Qu. Is

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Qu. Is it lesun to ony mortall man to
change ony thing in this institution?

A. Na surelie.

Qu. Then quhat thinkis thow of thame
quha substractis the use of the cowp fr̄
the common pepill?

A. Thaï brek the ordinance of the Lord.

Q. Quhat is our dewtie yat we may cum
richtlie to the supper of the Lord.

A. We aucht to try and exampn our selfis.

Q. Nuhairof aucht we to try & exampne
our self?

A. Of our faith and repentance.

Qu. Quhat thinkis thou of thame quha
cumis to the tabill without Fayre and
repentance. A. Thaï eit and drink
thair awin damnation, not regarding
the bodie of the Lord.

Q. Quhat is the end of thame that seruiss
God, as heis bene spokin befoir.

A. Everlastung and eternall lyfe.

Qu. Then all attenis not to this glorie?

Aa. Onlie thaï quha seruiss the Lord, ar
participant of that lyfe eternall.

Qu.

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Qu. What is the end of Infidelis, and such
as will not serue God?
A. Thair end is euerlesting deitȝ and con-
demnacioun.
Qu. Then the stait of the Godlie is onlȝ
happie in this eirth, and the stait of the
wickit maist miserabill.
A. This trewlie: And thairsoir w-
quhome God hes mercifullie callit in
Christ ar happye heir, and our full hap-
pines sall appeir, quhen all teiris sall be-
wepit away from our eyis, and we sa-
reigne in glorie: Quhairunto the
Lord our God, through Je-
sus Christ mot bring
vs all. Amen.



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